Lutheran Herald

Parish Education Issue

CURRICULUM SEMINAR AT LUTHER COLLEGE

stors, parish workers, and educators who met at Luther College, Decorah, Iowa, for two days of intensive discus-on and long range planning concerning the curriculum of our Sunday schools, weekday schools, and vacation urch schools.

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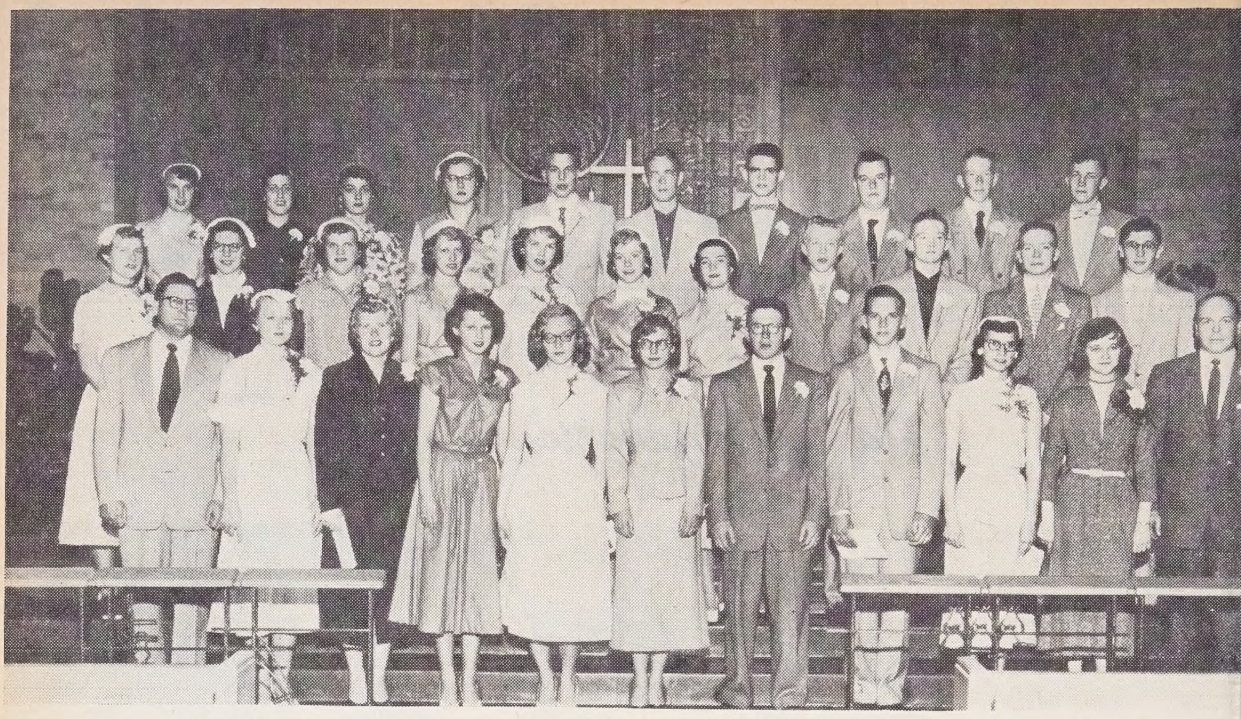

Class of '53, Moorhead, Minnesota

Parish Education Month

The pictures on this page represent two phases of parish education. The picture at the top shows thirty of the thirty-two members of the graduating class from the high school Bible department of Trinity Lutheran Church, Moorhead, Minnesota. Mr. Wilfred Martin, high school teacher in Moorhead, is superintendent of the department. Mr. Alden Setnes and Mrs. Carl Bailey shared the teaching of the class. The Rev. Erling R. Jacobson is the pastor.

The picture at the bottom of the page shows a group attending the church school workers' institute held at Luther College, Decorah, Iowa, in July. Thirteen such institutes for church school teachers, superintendents, and officers were held throughout the Church during the summer, as in former years. As a rule, the institutes last four or five days.

Church School Workers Gather at Luther College

UME XXXVII . . . NUMBER 34
nneapolis, Minn., August 25, 1953

Lutheran Herald

)ur Children Through)ne Hundred Years

hen we turn to the earliest history of the Norwegian theran Church of America back in the 1840's, we te the deep concern among the pioneers that the ritual life of their children should not be neglected. ere was, of course, religious instruction in the home, h one of the parents teaching the children the truths sented in Luther's Small Catechism. This home in- uction also embraced Bible history and the memori- ion of hymns.

This concern of the pioneers is evidenced by the t that as soon as congregations were established some m of religious instruction was also adopted. The *ngangskole,* which freely translated means "a school t moved from community to community," existed in ny neighborhoods almost from the beginning. The n was this: Among the immigrants from Norway re some men who had been trained especially for teaching of religion. During the winter months en there was comparatively little work to be done on farms where most of the Norwegian immigrants ed, these teachers would go from community to com- nity, staying in the homes and gathering the chil- n of the neighborhood for periods of religious in- uction which lasted from one to two weeks.

The family in whose home the teacher stayed usually ntributed his room and board, and frequently the ool would be conducted in that home if no school- se was available. In many instances the homes were cabins of one, two or three rooms. One record tells a school attended by seventy children, which was ducted by one teacher in a room twenty by twenty- r feet. Monetary compensation was meager, from to $10 a month, so it is evident t the teachers were engaged in work because of a real desire serve.

n the early days many parishes ployed a full-time teacher who uld spend two months of the year in each of several school districts, conducting vacation church schools. In most of the rural communities the public school term was only six or seven months in length and this term was usually broken into two semesters with a two-month period intervening. This was the time used for religious schools. While this caused some objections on the part of a few church people, and on the part of many of those not interested in church, it nevertheless has continued in operation in some places down to the present time. What we today call our vacation church school developed out of the *Omgangskole* and this type of school. The last annual report shows us that 1,794 of our congregations now conduct vacation church schools for a term of from two weeks to two months sometime during the summer.

It should also be noted that in the schools of the earlier period and until the early part of the present century much time was spent in teaching the Norwegian language. In most instances this was the language used in the home, and the parents were eager that the children should be able to read and write their native tongue. Gradually the use of the Norwegian language was dropped, and in the past ten years only one or two instances have come to our attention where the children were being instructed in the Norwegian language.

The first record we have found of the organization and development of a Sunday school was reported by the Rev. H. A. Stub of Muskego, Wisconsin, in a periodical *For Fattig og Rig,* printed in Norway in 1849. In a communication to this paper Pastor Stub stated that he was deeply concerned over the lack of religious instruction in the American settlements, and he explained that in order to meet the situation he organized Sunday school work in fourteen centers within his parish. In each instance he appointed a man to carry out his plans.

The organization of Sunday school work among the Norwegian immigrants in Chicago started at approximately the same time under the direction of Pastor Paul

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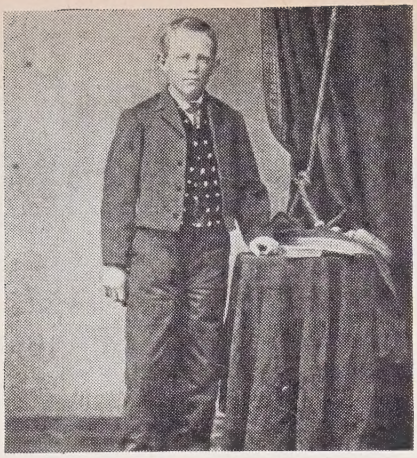


1850

1860

Anderson. Records show that from this time on Sunday school work was an essential part of church work in the city parishes. However, in the rural communities Sunday schools were not actually developed until a later date. It seemed that the people would rather lengthen their vacation church schools to two or three months than try to bring the children together each Sunday.

Carrying out a good program of parish education in the pioneer days often presented very difficult problems. Usually there was a lack of adequate facilities. In fact, in many parishes there were no facilities at all. There was a real shortage of teachers who had even the most necessary qualifications for good teaching. The lack of transportation was a real handicap. The people were poor and frequently had no clothes they thought were suitable for church wear. They shied away from having their children associate with others who were better dressed. And yet, in spite of these things, there was a constant awareness of the necessity of a sound parish education program.

Until the first decade of this century a large number of our pastors, especially the older men, regularly conducted a "catechization," that is, a period of instru for the children in connection with the regular ing services. A lesson was assigned for each S from the regular books of instruction, especiall Catechism and Bible history. At a certain point i service all the children up to and including the firmation class would line up in the center aisle each other—the boys on one side and the girls o other. The pastor would then pass up and dow aisle, calling upon the children to recite the lesso signed or answer questions based on it. All of the dren would be given an opportunity to answer o two questions.

In the early period of our Church the standar book was Luther's Small Catechism. It was s mented by Pontoppidan's Explanation of the Cate and Vogt's Bible History. Early in the 1900's an was made to give the church a graded series of S school lessons. Professor Theo. Graebner, then a t at the Lutheran Ladies Seminary at Red Wing, M sota, prepared the first graded series centered o Catechism. Later came the Grimsby lesson series was based on the Catechism and usually used i junction with Sverdrup's Explanation. Finally can

1870

1880

1890

1900

1910

sent Augsburg Graded Lessons which are now wide-used throughout our Church. A great advance over earlier books is the general use of pictures and the dern presentation of subject matter in the present ded series.

should also be noted that we have a good curricu- for the high school Bible department, special ma- als for the vacation church school, and also special r-synodical materials for the weekday church school. of these spell progress in giving the children and teachers materials that are prepared in harmony with dern educational methods.

t one point the pioneers outdid us in this work of Christian education of our children. That was in amount of time they devoted to their educational gram. By way of compensation, however, we can that we are not spending time in teaching the Nor- gian language but that we devote all our time to ruction in Christianity. Furthermore it may be ued that our materials today make it possible for us do a better job of teaching even though we have time in which to do it. However, we must guard inst a growing tendency to reduce to a minimum the e allotted. In many of our churches vacation Bible schools now convene for only two weeks, or ten half-days of instruction. However, it is gratifying to note that in the great majority of parishes today the pastors are devoting two years to the instruction of their confirmation classes, beginning early in September and continuing through Pentecost or later.

Another evidence of the prominent place given to Christian education in the parish was the establishment of Christian academies during the second half of the 19th century. While they lasted they rendered a fine service to the Church in that they gave high school training in a Christian environment to many. The claim has been made by someone that altogether there existed among the churches which are today united in The Evangelical Lutheran Church over forty academies. Today they have almost vanished. However, we now see the beginning of a strong movement among Lutherans especially in California, to establish full-fledged parochial schools, that is, schools that teach the children not only religion, but also all the courses offered in the public schools. Whether this trend will extend to other parts of the Church remains to be seen.

When the academies disappeared an effort was made,

1920

Photo by Eva Luoma

1930

Photo by Eva Luoma

1940

and is still being made, to compensate for their going by establishing well-organized four-year high school Bible departments in connection with the Sunday schools. The number of these has increased greatly in the past ten years. Our International Luther League office also provides excellent program material which, in a sense, supplements the materials prepared and distributed by the office and the Board of Christian Education for the high school youth of our Church.

The weekday church school has also been introduced in many communities. This is a comparatively new phase of parish education which should be expanded wherever possible. The children are released from the public schools on certain days to report to their churches for religious instruction. Because these classes are on public school time, they are looked upon as a part of the child's normal education and not as something foisted upon certain children by their particular churches. It has been reported that under existing laws weekday schools may be introduced and operated in all but four states of the Union.

Our Church has repeatedly expressed its determination to work towards a program of Christian education in every congregation which includes the three agencies for the instruction of the children: the Sunday school, the vacation church school, and the weekday school. In addition to this the Church has by resolution repeatedly endorsed the program of the two-year confirmation instruction courses. It has also by resolution encouraged the establishment of four-year high school Bible departments wherever possible, and we believe this to be possible in most of our congregations. Such a program of Christian education in the congregations offers our young people one of the finest opportunities for Christian service. Our Bible classes plus our ten-week teacher training courses make it possible for young people in every congregation to fit themselves for successful teaching in Sunday school. A strong teaching program in the congregations means a solid foundation for the development of Christian insights. An understanding of spiritual things leads to intelligent church membership and to an appreciation of God's goodness and mercy to all who seek Him in His Word and Sacraments.

Following is the summary of what the Church is doing today in its program of Christian education:

2,380 congregations out of 2,667 reporting:
Number of Sunday schools: 2,166.
Number of pupils, kindergarten to adult: 238,577.
Number of teachers and officers: 33,224.
Number of congregations conducting vacation church schools: 1,794.
Number of congregations conducting weekday schools: 341.

All these figures present an encouraging picture to us. We still face many problems as the pioneers did, and though they are quite different, they are no baffling. The secular or worldly spirit of today is h to the program of Christian education for our chil A hundred years ago, or even seventy-five years the public schools of America had many strictly gious features. The public school readers often cont quite a bit of material taken directly from the especially the Psalms. They also quoted religious p Furthermore, many public schools opened and with prayer and hymn singing. Not so today— things have been virtually wiped out.

The difficulties of carrying out a systematic and sistent program of Christian education are mult today by the many modern distractions. We need mention such inventions as the automobile, the the television, and, on top of these, the comics, all combine to monopolize our children's minds thoughts, and we must then realized what a tremen problem it is to plan and carry out a program of tian education sufficiently interesting to captur imagination of the children.

Another factor which makes it difficult to carr an effective program of Christian education is that the pastor cannot assume direct leadership. Wh pastor serves two, three, or four congregation naturally cannot be on hand to conduct or dire Sunday school in each of them. To develop the sary leadership for each Sunday school is a task o siderable proportions.

We must also consider the marked change i position of the child in today's society as compared that of fifty or one hundred years ago. Greater i tance is now given his development from the of view of education, health, and personality de ment. Methods of teaching have changed and adv tremendously. The study of child psychology brought about a far different understanding of the and the working of his mind as well as his emo life. The many children's organizations that have developed show the great interest the nation as a is taking in its youth. Organizations such as th Scouts, Girl Scouts, Campfire Girls, and 4-H have given great impetus to the development potential abilities in children who have an oppor to participate in the activities of these groups.

With gratitude to God we view our program past century. We pray that under His guidanc through the ceaseless efforts of those consecrated task, the Christian education program of The gelical Lutheran Church during the next one h years will continue to be a vital instrument in furt His Kingdom.

t the Grass Roots

J. C. K. Preus

ristian education begins and ends at the grass roots he Church. In other words, Christian education is ething that has to do with every home and every rch and every individual within the church. A gregation that has no Christian education program lestined to decline and probably dry up. Christian hing is the basis of the building of a congregation, the expanding program of a congregation will ays be dependent upon how well the Christian edu- on progam has been conceived and carried out.

Many of our congregations today have very well nned Christian education programs. They are well vided with people trained in the field of Christian cation. Consequently they have competent boards of ish education, well trained teachers, and efficient ad- nistrators. Other congregations are less fortunate. ey may be small and without strong leadership. They y have neither the equipment nor facilities needed effectively carry out a good educational program. wever, whether we belong to a congregation with ple facilities and capable personnel, or to a congre- on still in the process of developing a competent f of workers for their church school, the encouraging is that we have 33,224 teachers and officers parti- ting in the Christian education program in our 7 congregations. These men and women are en- ed in a phase of church work secondary in impor- ce to none. These are the people working with the st tender grass roots of our Church—our children youth, who number well over two hundred thou- d.

We are well aware that the parents have the first onsibility for bringing their children into fellow- with our Lord and Savior. They must first acquaint r children with the saving truths and teach them the of life. But in this article we are concerned pri- ily with the part that our church school workers expected to play in the great project of the Christian ruction of the children in our Church. They are ones to whom any given congregation has entrusted the sacred and exalted responsibility of formally teaching the children the Word of God, and of showing them the way to live.

We do not doubt that these people are concerned that their work is well done. We know from the correspondence in the Education Office of our Church that many of them feel they need help. That a great many of them are concerned with improving their teaching ability is evident from the fact that each year many thousands of them join with one another in teacher-training courses. Large numbers of them attend the summer institutes for church school workers which are set up in fourteen different places. Pastors and Sunday school superintendents are seeking counsel and advice about many things pertaining to their Christian education programs. It is observable that a steadily increasing number of congregations are aware that they must provide better facilities for their church schools. Parish houses are being constructed or enlarged. An earnest effort is being made by pastors and superintendents to have their teachers attend the one-day institutes which are conducted in most circuits once or twice a year.

Each circuit has a contact man who gives much time and thought to the promotion of better teaching in the congregations of his circuit. The district executive secretaries for parish education meet with the district committees. They discuss ways of expanding our educational set-up and means of improving the instruction of the children in the parishes and of influencing their lives and conduct.

The district secretaries meet each fall with the Board of Christian Education to discuss program problems of the congregations. Conferences are held with members of the staff of the Education Office concerning present and future plans and projects. The Division of Parish Education feels that it exists for the sole purpose of serving the congregations, and that the value of its services must be appraised by the help which it is able to extend to those who are working at the grass roots.

Della M. Olson

Agnes E. Hendrickson

Helen A. Strand

Eileen P. Soma

Arlene C. Nelson

Gudrun M. Hanson

Marie Lien

In its efforts to be of utmost service, the Board of Christian Education has over a period of years built up a staff of competent workers. They have been personally selected because of their qualifications for a specific job.

There is, first of all, Miss Della Olson. She is the administrative assistant to the general secretary of the Board of Christian Education. She has charge of all the personnel, plans the work for the staff members, and deals with problems related to parish education. Among the many things which engage her time is the problem of improving the curriculum for the preschool, kindergarten, and primary levels. In this work she is ably assisted by Mrs. Dorothy Norquist and Mrs. Charles Johnson of Minneapolis, who have had training and experience in both public and Sunday schools.

Miss Olson spends much time consulting with pastors, teachers, and superintendents who come into our office to talk over their problems. She conducts a large correspondence with those who write in for help and advice. She also supervises the special mailings which go out from the office, and helps to plan for the special Parish Education issue of LUTHERAN HERALD. In addition to this she accepts a limited number of the many invitations which come to her to participate in institutes or to speak at various meetings.

May we next introduce Mrs. Agnes Hendrickson. She is the managing editor of *The Lutheran Teacher,* and assistant to the editor of that publication, Pastor Myron Swanson of St. Paul's Lutheran Church, Manitowoc, Wisconsin. She also has charge of the placement service for parish workers. As she herself serve several years as a parish worker, she understand problems involved and is well prepared to ap the qualifications of those applying for positio parish workers in our congregations. She report at the present time her office is in touch with two hundred parish workers. Mrs. Hendrickson representative of the Education Office at the a week-long institute for parish workers conducted ly by the Education Office and Luther College a institution. She also reads and evaluates manu submitted to the office which might be used i *Lutheran Teacher* and the Parish Education iss LUTHERAN HERALD.

May we next present Miss Helen Strand, who ca our office about a year ago on a part-time basis. Strand has a good background of training as w experience in teaching. She is now engaged in g ate work at the University of Minnesota tow Doctor of Philosophy degree in education. This su she is spending time in field work, participating summer institutes at Lutherhaven, Coeur d' Idaho, and at Parkland, Washington. Following institutes she will spend some time at a series c to three day institutes in British Columbia and A This "swing around the circle" will carry her in Peace River country about four hundred miles of Edmonton, Alberta. Miss Strand will be th representative of the Education Office of our C to visit this far-off region. On her return she wil more take up her duties at the university, but

Alma S. Enochson

Edith Vinge

Gudrun Tastad

J. C. K. Preu

:ously will be working on several manuscript proj- in the Education Office. Miss Strand has prepared lder of teaching helps entitled "Toward Effective ching" which has been released this summer. This er is available to teachers for the asking.

liss Eileen Soma is private secretary to the general etary of the Department of Christian Education. handles the mail and correspondence for him. ring his absences she is responsible for answering respondence and giving out such information as she . Miss Soma also scans the many educational publi- ons which reach the office for articles which may be special interest and value to various members of staff.

liss Arlene Nelson has for several years been assis- to Robert E. A. Lee, who until recently was the di- or of Sunday School at Home. Perhaps it should be ntioned that Mr. Lee resigned his position with the partment of Christian Education to step into the blic Relations Office. He continues, however, to pro- e the Children's Chapel. Miss Nelson has full charge scheduling and distributing the recording for Chil- n's Chapel radio broadcasts. In addition to this she sts Della Olson in a secretarial capacity.

liss Gudrun Hanson is the latest addition to our f. She is the bookkeeper for the department, keep- the records of all funds received and expended, and all special contributions and gifts sent in for the port of Children's Chapel. In addition to this she full charge of the service division, which involves ing care of orders that come in for materials which e been prepared during the past years for distribu- n. At present we have about two dozen items, such pamphlets and folders, which have been printed for specific purpose of helping teachers and Sunday ool superintendents, and of promoting the cause Christian education in the congregation and in the ne. These materials are as a rule available free of rge upon request. For only a few items such as the gsburg Confession, in a special abridged edition, and nall booklet on the Catechism entitled "The Greatest tle Book" is a charge made.

e extension work of the parish education division now carried on by three offices under the direct ervision of the Education Office. Miss Marie Lien he general manager of the Great Falls, Montana ce of Sunday School at Home. She is assisted by s. Alma Enochson. These two have charge of the ribution of the lesson material covering the kinder- ten, the grades, and high school Bible department, luding a course in confirmation instruction. These ons go out to more than a thousand children scat- d over many states. When the lessons have been rected they are returned to the children with further instructions. Children in hospitals and in homes for crippled children, who might otherwise be deprived of the privilege of attending Sunday school, are served by our Sunday School at Home project.

A similar set-up has headquarters at Lutheran Collegiate Bible School at Outlook, Saskatchewan, Canada, with Edith Vinge and Gudrun Tastad working together to provide Sunday School at Home services to about a thousand Canadian children. The latest extension of this noteworthy project is the Alaskan branch. Mrs. J. L. Maakestad at Fairbanks, Alaska, is in charge of the office there. Contacts are secured by Pastor Norval Hegland, the flying pastor, who encourages the children he meets on his various stops to enroll in this project. The radio program, Children's Chapel, is also broadcast over five Alaskan stations.

From time to time there are special projects undertaken or sponsored by the Board of Christian Education, either through the Division of Parish Education or the Division of Higher Education. During the last week of July this year a seminar was held at Luther College for the purpose of studying the church school curriculum. The general secretary of the Board of Christian Education served as director of the seminar. Dr. Leonard Haas, Dean of Instruction at the State Teacher's College at Eau Claire, Wisconsin, served as moderator for the sessions. A number of people from our colleges and state institutions participated.

For this study were gathered also a number of pastors who have devoted themselves to the problems of parish education, together with Sunday school teachers and public school teachers who also serve in our Sunday schools. They were grouped into several committees, grappling with the various problems pertaining to the curriculum of the Sunday school, the vacation church school, the weekday school. Time was also given to studying the high school Bible department curriculum and the use of visual aids. The curriculum seminar will be followed by further study of the problems raised and recommendations submitted.

In order to carry on the work of the Division of Parish Education in many far-flung fields, the Church has allotted the sum of $60,000 a year. In addition to this the children of the Church bring in an offering, usually at the time of the Reformation Festival, for the specific support of Sunday School at Home and Children's Chapel. Without their sponsorship it would be virtually impossible to carry on this project.

A short time ago Dr. Orville Dahl, director of the Division of Higher Education, prepared an article which appeared in Lutheran Herald presenting the work of that division. For that reason, this article does not discuss the work carried on under his direction.

(Continued on page 776)

Sunday School Can Be Anywhere

Bob Lee

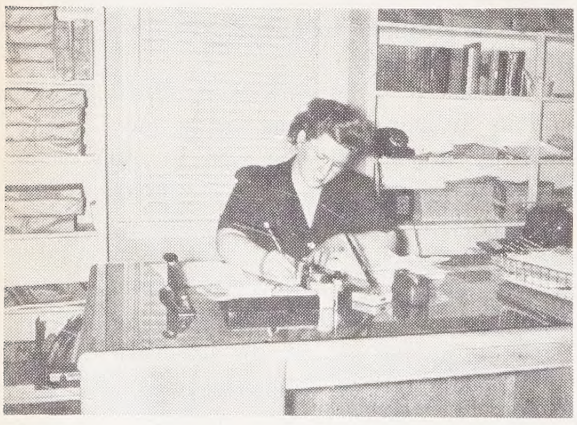
On a clear day the Karl Halvorson family can look down the valley to Butte. It's only ten miles away, actually. But even this can be an impossible distance for a railroad worker's family whose home is atop the Continental Divide, elevation 6,356 feet.

It's strange to be so close—you can see the towers of the mining company's superstructures and sometimes even read the numbers on the wings of the airplanes that come and go from the airport below—and yet so far away. There was a time when, on a snowbound Sunday morning in winter, Karl and his wife would look longingly down at Butte where their church was and wonder how Karen and Lily Ann would ever get Sunday school training.

But that was before the Church and its teaching ministry came to *them!*

For a little fellow, Ronald had his troubles. Polio came. It left him a cripple, confined largely to his Rutland, North Dakota, home, unable to attend either public school or Sunday school with his sisters and his friends. But the broad, confident smile of Ronald Aus had not been handicapped. It gave his mother a lift as she watched him maneuver cautiously around the house, his crutches with the metal bands on top seeming to be a veritable extension of his arms. She admitted to being a busy woman "what with being nurse, mother, and teacher to three youngsters."

Ronald had loved Sunday school and, although the nine-year-old didn't complain, you could see it was rough on him when he saw his peppy sisters go bouncing off to Sunday school.



Marie Lien in the Great Falls office can give you full details on any of the more than one thousand pupils with whom she corresponds.

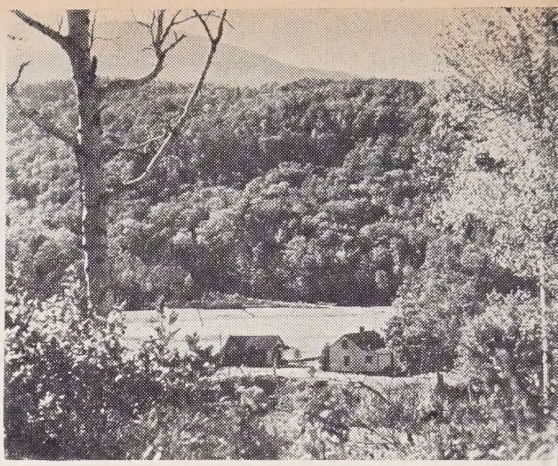


Photo by Harold M. Lambe

Many a mountain home becomes a chapel when a far worship opportunity enters by radio. Lessons by mail give insight into the wondrous knowledge of the Sunday sch text, the catechism, and the Bible itself.

But that was before his Church found Ronald and made a special delivery of Sunday school rig his home.

A novel extension plan for Christian teaching has it possible for the Church to find hundreds of families, who have in common an isolation from educational and worship facilities of the congreg

The key is a combination of mail and radio ing techniques in a setting called *Lutheran St School at Home.* In the United States it has br instruction and inspiration to pockets of various of isolation over a wide area of the country since In Canada this same remote-control teaching has operating since 1944. More recently an office has opened in Alaska.

The church-isolated child may often be closer than we think. He may be found in a hospital wa a bedroom just around the corner. He may be in area where no church has yet arrived. Or his iso may be like that of most of the pupils—he may li a farm or ranch which is not within a reasonable ing distance of a church even when the weathe roads are favorable. Often the distance itself ma be too formidable, but snow and mud with thei and rain provide real roadblocks.

To meet this situation, the Board of Christian cation of The Evangelical Lutheran Church estab the mail and radio plan under its supervision. meant preparing lesson materials for every grade. resulted was a package product, with activitie study techniques geared to the individual pupil family unit or alone—the instructions for both and parent had to be completely clear and d and the packet that entered the home through the box had to be inviting.

RNS Photo

The realities of Christian faith are discussed in the family circle by children and their parents prompted by their correspondence lessons and Bible stories by radio. Bible-centered lessons are sent by mail to pupils from kindergarten through high school grades.

ven so, teaching needs a teacher. Correspondence ools are successful mostly because, given adequate terials, a student-teacher relationship—a communica-n—is established by mail.

unday school pupils in this Christian extension teach-service have a loyalty and admiration for their seen teacher. Each lesson completed is returned to teacher for review, correction, and comment. Visitors amazed at how well the teacher knows her students. ssons tell a good deal, enrollment blanks fill in re-ling details, frequent letter exchange brings to light rsonality traits. Snapshots and drawings submitted the children compose a fascinating bulletin board splay.

e enthusiastic staff, whose efforts are reflected over good share of the North American continent, has ree bases of operation: Great Falls, Montana; Out-k, Saskatchewan; and Fairbanks, Alaska.

In Montana, Marie Lien serves as office manager at 20 Second Avenue North, Great Falls. She corre-nds constantly with families regarding enrollments. e mails out lesson materials, reports to pastors on pil progress, and publishes a monthly newspaper, hapel Bell." A housewife and mother, Mrs. Alma ochson seems happily adapted to the job of poring er stacks of returned lessons and writing endless mments and notes to her scattered flock.

In Canada, the *Sunday School at Home* office is adquartered at Lutheran Collegiate Bible Institute Outlook, formerly called Saskatchewan Lutheran ble Institute. Here Edith Vinge and Gudrun Tastad are the office and teaching responsibilities.

Mrs. Louise Maakestad, wife of the Rev. John Maakestad, Fairbanks, teaches her growing territorial class, some of whom know the extremes of isolation. Some of her pupils have been introduced to the study plan as the result of a flying visit from the Rev. Norval Hegland of Teller.

As the Church reaches out to teach this scattered flock by mail, so also does it use radio. *Children's Chapel,* a weekly quarter hour over a transcription network of widely located stations, was established to provide an inspirational link to families separated from a church by distance, weather, or physical handicap. Its mission is not limited to the families enrolled, but penetrates to homes in city and rural areas alike. As a result of information about the correspondence study plan by mail being broadcast, families who would have heard of *Sunday School at Home* in no other way have enrolled. Teachers in parish schools have used the weekly radio dramatizations of Bible stories to supplement their own lessons and their pupils have given the financial support to continue and extend the project through yearly offerings.

Radio knows no limitations of age or situation. For that reason a 34-year-old shut-in in Kenmare, North Dakota, who had been crippled since birth and whose schooling had consequently been limited, became an ardent listener to *Children's Chapel.* An enrollment resulted and Sylvia Kalmbach has completed the "Forward With Christ" course and is in the midst of "March of Faith."

A blind woman in Colorado wept as a program aimed for children brought back with rich memory the Bible stories she had once read as a girl.

Hundreds of letters from around the globe (the program goes by short wave from HJCB, Quito, Ecuador, as well as from American, Canadian, and Alaskan

(Continued on page 776)

Photo by Harold M. Lambert

The rural mailbox has become an open door for hundreds of homes. Wherever they may be, their Church will send them free study packages. Your congregation is never far away, when it reaches beyond your parish by mail and radio.

The Importance of the Child Today

Francis E. Clark

Photo by Erling

In the course of this past year over a million teachers were at work with children in our public schools. A still greater number were active as volunteer teachers in the many phases of the parish education program. An even greater number of parents were actively engaged in the fascinating and frustrating task of fostering the growth and development of children.

During this same time schools, playgrounds, hospitals, and churches were being constructed. Wealthy foundations were expending money to educate more and more better teachers. Child guidance clinics were aiding in the solution of problems. Pastors were active in providing for the spiritual needs of children. Special institutions were providing for the sick and the handicapped. And, finally, a great army of those who love the Lord were marching to the throne of grace to petition for the mental, physical, and spiritual welfare of the coming generation.

Why? Why this huge expenditure of time, money, and effort on behalf of children? There may be many answers, but the primary one is the sound conviction that each individual child is very important; that he is important not only to his immediate family, but also to his fellow men. And most of all, he is important to God, his Creator.

Historically, the Lutheran Church has been very conscious of its responsibility to children. The emphasis on infant baptism, daily family prayers, Christian education, and thorough confirmation instruction, illustrate this attitude. That The Evangelical Lutheran Church of today continues to recognize the importance of the child, is apparent in the following activities and trends:

(1) Financial support has reached an all-time high.

(2) Church-supported day schools are increasing.

(3) The church is active in organizations such as Boy Scouts, Girl Scouts, 4-H and in Luther Leagues.

(4) Facilities and equipment for parish education have been improved.

(5) Church publications for children have been ten from a more child-centered point of view.

(6) *Sunday School at Home* is meeting the nee many children.

(7) Special radio programs for children are daily.

(8) Lutheran Welfare continues its work with H less children.

There are other indicators of our belief in th portance of the child today. There is a deep conv and a sense of urgency that permeates the many p of our program of educational evangelism. It is ob that our church leaders, pastors, teachers, and s workers are sensitive to the importance and wor each individual soul; that they recognize no barri color, intelligence, or socio-economic status; that zealously defend the right of every child to "gro grace and knowledge of the Lord Jesus Christ."

There is no doubting the fact that our Church r nizes the importance of the child. On the basis o fact, there are some tests on which we should be ing. In the first place, we should be learning about the nature of children—how they develop, makes them unique, and why they behave as the

Secondly, we need to explore every possibilit reaching as many children as possible with the that the Church has to offer. The harvest is great our present problem is not only the lack of lab but also that of getting to the field.

Thirdly, we should provide many avenues of e ence for children in the work of the Church. Chr service and other types of Christian activity shoul be limited to youth and adults. Surely, there are tasks that children can do.

Finally, we need a program of in-service growt teachers in order that these "important" children have the best of opportunities for Christian develop and for service in the Kingdom.

ɔday's Peculiar Problems

Arne Christianson

ay's Peculiar Problems related to the instruction of child from the Christian home are of sufficient iber and variety to make classification difficult and nake full consideration impossible in a short article. might spend much time observing multiple distrac- s such as radio, television, comic books, and a host ther things. We might concentrate upon the prob- that spring from contemporary society in which ind ourselves on more intimate terms with worldli- than ever before. We could consider the specific lems either of the rural or the city church.

the relatively few lines allotted under our head- we will delve into a single problem that, un- ved, will continue to branch out and contribute to ulties on every hand. We propose to observe an npted shift of responsibility that has moved in upon people during the past one hundred years. *As a ing ground for life, the home has relinquished y of its obligations.* Things were not always thus! almost impossible to believe that a pattern dating antiquity can be completely altered in so short a .

n one of the earlier pages of recorded history, we this record of God's knowledge concerning the iarch named Abraham: "I have chosen him, that he charge his children and his household after him to the way of the Lord by doing righteousness and ce" (Genesis 18:19). A smile of satisfaction seems e evident on the Creator's lips.

urn a few pages in the book of Genesis, and Isaac orn during Abraham's advanced years. A very imum of imagination is required to picture the d and thankful father carrying his infant son in arms, walking with his child on the hills of Canaan, king to youthful Isaac of the things of nature, the ents of life, the history of the world, the promise the dependability of God. Problems of education not complex in those times. The child learned by ing in the footsteps of his father, and the dutiful was a keen observer.

nge was inevitable!

t when Martin Luther wrote his Small Catechism 529, he still placed upon the *Hausvater* (father and ly head) the responsibility for teaching the things od.

nange was inevitable!

t when grandpa followed the 5,000-year-old pat- of Abraham and left the fjords and hills of northern pe in search of America's "Promised Land," child- ing still was looked upon as a parental responsi- bility. Great universities dotted the map of Europe from which grandfather had migrated and institutions of learning were maturing in North America, but the formal education of the Norwegian immigrant of a hundred years ago frequently ended with the "Third Reader" or the "Fifth Reader"—if it got started at all.

Of course, the Church was in the picture. Largely dominating the social and intellectual life of her people, and under the firm and frequently stern hand of her pastor, the Church was a respected sovereign. Home training, coupled with private observation and experience, was basic in education, but "reading for the minister" was the climactic experience—usually the end and frequently the goal of formal instruction.

If father Abraham could have observed the passing years, he might have been expected to have considerable sympathy for us in our contemporary confusion. A former pattern has passed away and a new day has dawned. The door to the past is closed. Few indeed are the parents in our day competent to assume the full responsibility for the education of their children. Few indeed are the parents who would close our Sunday schools and vacation Bible schools and assume the total obligation for the spiritual guidance of their children. We cannot—we will not—go backward.

If retreat is neither desirable nor possible, it becomes increasingly important to evaluate the present situation where we find others taking our children from earliest childhood. Regardless of the willingness of outsiders to have a hand in the upbringing of modern youth, parents still continue to have some obligations for which they will be accountable to the same God who was pleased by His knowledge that Abraham would "charge his children and his household after him to keep the way of the Lord."

A problem does arise as a direct result of the fact that the instruction of our youth has been removed from the home environment. Not that the situation is bad in itself. Indeed, we have every reason to be thankful that our young people attend fine schools and gain basic knowledge under the guidance of trained and competent instructors. For the most part our public schools are making an honest effort to do a good job—and are succeeding. In all fairness, we should observe them and give credit where credit is due.

We also could observe the Church and could thank her for the forward strides that have been made in the field of parish education. We need only to pick up one of our present books for Sunday school or vacation Bible school to appreciate the progress during our

first century in America. Undeniably, there has been change, and there will be further change. A faithful effort is being put forth to insure constant improvement.

What, then, is the trouble? Although both school and church are equipped to work better than in times past, we hear more and more about a moral and spiritual decline in our day. Sincere observers are genuinely perturbed. Something has slipped out of place.

Change has been inevitable, but—

Let's look at the Olsons—and there are a lot of them. They can hardly wait for the second week of September when their "kids" will be out from under foot again, back for nine peaceful months in school. Schooldays are easy for the Olsons. Of course, neither parent takes time to be active on a school board or in a P.T.A The evening paper is more important than helping Junior with his homework. The good thing about the school is that it takes the "kids" off the parents' hands for a while.

One would almost think that Ole Olson and his wife would break into a dreadful sweat under the blazing eyes of a living God who placed children in their home—children with minds that are talents from God and that are to be developed. The Olsons brush off the task of child-training, but no solvent on earth can remove the responsibility from their hands.

There has been a change in the pattern that existed from Abraham to grandpa, a pattern in which child-training was a function of the home. Yet, God has given us no new revelation to indicate that the responsibility for the child's welfare has been removed from the intimate circle of the family unit. Just as the assembly line foreman in modern industry is responsible for the work done by others, so also are parents responsible for the efforts of others in the instruction of their children. God will not honor the posted sign: "Not Responsible for Damage Done."

If our total duties toward the child were to effect the skills in the three "R's," we would be able to discharge our responsibility by taking an active interest in the public school and by giving whatever support was possible. Our task would be to see that the best possible teachers had the best available helps to be of the greatest possible service in developing the talents of our children. Demanding the best from our children, we would have to produce the best for them.

But "life is more than meat, and the body than raiment," and there promises to be quite a furor on Judgment Day when parents from all walks of life give an accounting of the spiritual care given their children. In our generation it is customary to a such duties to the Church. Religious training of is a major portion of the activity of every locall gregation and rightly so; but the ultimate responsi for the spiritual development of each child still re the home.

There is not a Sunday school on earth that ca render more effective service when the parents tending children understand their full obligation act upon it. The whole picture is different whe understand that the teaching agencies of the C are not designed by God to be sufficient unto selves, but are designed by man to help man g better account of his obligation to his family.

Although it is true that *Today's Peculiar Pro* are many and varied, most of them actually are ones. Oftentimes they can be solved in a vari ways by persons of normal common sense *who want to solve them*. Lackadaisical actions will m far toward any solution, but that certain earnestnes comes from a sense of urgency will find a way.

How many parents absolve themselves of all r sibilities in connection with their children's poor ary taste by professing horror over the bedside c of contemporary comics, when those same parents made no concerted effort to assist their youngst selecting comics or other reading material!

How many parents, facing today's problems, such a manner as to indicate an abiding convictio they have been called by God to act in behalf o children!

A city magistrate in juvenile court once listen the testimony against a delinquent child. He hea usual story of bad friends, of questionable amuse of unfortunate decisions, of parental neglect. He to the youngster's parents with the acute obser "As far as your youngster's welfare is concer appears that you both might just as well hav in childbirth."

The arraignment of those parents by that judg heavily upon a generation with so many advantag so much to lose.

If change is inevitable, it still can be directe

We need not go back to the days and the w Abraham and of grandfather, but we do need newed emphasis upon the God-ordained truth ultimate responsibilities still rest upon parents an the Christian home. There are no problems that be solved by the grace of God, but there are son gations that can not be shaken off.

We live with our children.

We should live for them, too.

ıe Most Valuable Teacher

Elmer O. Ellefson

all enjoy looking back at times upon our childhood s—upon the days spent in school. We immediately to mind some of our teachers. No two were exy alike and yet among our favorites there seemed ɔe certain characteristics that were common to all. ir work was important to them and they enjoyed ıg it. They were personally interested in each pupil. y were always concerned about improving themes in order that they might do better work.

he same is true in the Sunday school. It is this : of Sunday school teacher who lives in the memory is pupils and for whom every Christian today thanks l. Such teachers will always be in great demand—hers who are convinced that this work is important, hers who are vitally interested in each precious d-bought soul and who enjoy teaching them the rd of God. These are the teachers who realize their : insufficiency and who know the value of teacherning.

s we approach the fall season, we again look ford to the Circuit Sunday School Institute. Through :e institutes we reach for one day a large percentage he church school workers throughout our Church h a program of instruction and inspiration. The f responsibility of the Circuit Contact Man for ish Education in every circuit of the Church is to ınge for a good Sunday school institute at least e a year, and that preferably in the fall. And when : is done, it becomes the duty of each of us who teaching in the Sunday school, to attend such an itute, to receive instruction, and to share with our ɔw workers insights and experiences which God given us. May nothing stand in the way or keep from attending your circuit institute this fall.

ARISH EDUCATION MONTH

ristian education in the local congregation is a threeıdred-sixty-five-day program each year. Parish eduon must be emphasized as an every-day privilege l responsibility in the home, the church school, the tor's church membership class, at the meetings of the iliary organizations, and at every opportunity to give ruction unto salvation. Parish education considered its entirety must never be a seasonal thing, even ugh certain phases of the work may be somewhat ɔnal.

n many places the Sunday school is somewhat sea-al in the fact that many Sunday schools have a mer recess and begin a new year of study and acy in September. It is not our purpose here to dis- the merits and demerits of such procedure. We simply point out that it is profitable to lay special emphasis upon the work of the Sunday school and upon parish education in general at the beginning of a new school term. It helps to stimulate interest among the parents, the pupils, and the teachers.

For that reason we have seen fit to have Rally Sunday, Teachers' Institutes, National Sunday School Week, and Parish Education Month. Posters and leaflets are provided to help create a greater interest in this great on-going task of building lives.

For a number of years the Lutheran Intersynodical Committee on Parish Education has co-operated in setting aside September as Parish Education Month. This has been done in this year also. September has been set aside as Parish Education Month and should be observed as such in each local congregation. Committees from the various synods making up the Lutheran Intersynodical Committee on Parish Education have worked together to supply congregations with suitable posters and tracts. This year the theme for Parish Education Month is I BELIEVE. Tracts have been prepared by the Intersynodical Committee and these are available through Augsburg Publishing House. These tracts are entitled: "More Than Words," "Two Diaries," "Signposts," and "Are You a Christian, Christian?" The price is 90c for one hundred tracts. A recognition folder entitled "I Believe" to be presented to Sunday school teachers may be ordered from Augsburg for 40c a dozen, or $3.00 for one hundred.

Ten Studies on the Lutheran Church

O. G. Birkeland

Ten Studies on the Lutheran Church is the course recommended by the Department of Christian Education for the teacher training course for this year. This textbook was originally written by Dr. G. M. Bruce in 1932 when the "Ten Studies" series was new. In 1952 *Ten Studies on the Lutheran Church* was largely rewritten by Dr. Bruce so as to bring it up to date.

This textbook is excellent and timely. The need for such a course is apparent. Our people, if they are to render the service that we would have them give, must know their Church. The ten chapters covered by Dr. Bruce are: The Nature, Function, Organs and Means of the Church; Church Organization; The Confessions of the Lutheran Church; The Public Worship; The Sacred Acts; The Educational Work of the Church; Home Missions; Foreign Missions; Charities and Pensions; Church Finances and Publications. At the end of each chapter are suggestions and helps for more intensive study. These helps include topics for report

and discussion, references for further study, and questions on the lesson material.

While *Ten Studies on the Lutheran Church* is highly recommended for church school teachers, the Department of Christian Education feels strongly that the course should not be limited to teachers. Each church member would profit greatly from a careful study of this course. It is therefore urged that parents and others, even though they are not teachers, be encouraged to attend this series of studies.

Interesting and helpful supplementary material for this course includes *The Lutheran Family in America* and the Augsburg Confession. *The Lutheran Family in America* is an 8½x11 inch four-page folder which "seeks to trace the development in American Lutheranism through the last one hundred and fifty years and to portray the present status of the 'Lutheran Family in America.'" This pamphlet has been prepared by Dr. E. Clifford Nelson, member of the faculty at Luther Theological Seminary, St. Paul, Minnesota, and is available through Augsburg Publishing House at five cents each, fifty cents per dozen, or $3.50 per hundred.

The Augsburg Confession has been made available in a small 24-page booklet without charge to Sunday school teachers. Others may obtain it at ten cents a copy, or a dozen copies for $1.00. They may be ordered from the Department of Christian Education, 422 South Fifth Street, Minneapolis 15, Minnesota.

Sunday School Can Be Anywhere

(Continued from page 771)

stations) testify to the happy reception isolated families give this program which is distinct in its field.

An ELC missionary in Madagascar tuned in the voice of her former pupil whom she had last seen twenty-five years ago in a small Minnesota town.

An actor in a Bible drama heard himself later in a rebroadcast from one of five Alaska stations during a season's work there.

As a new school term begins, *Sunday School at Home* is prepared for a new influx of enrollments. The staff invites friends of children—and especially those who may have moved with their parents to a new part of the country where there is no church to help them get Christian training—to consider the opportunity this extension teaching plan affords.

Extension? Yes, an extension *from* something . . . from your Church, your congregation and its own teaching program. A new way to follow the itinerant family of today who moves away with children.

Like they did in Moorhead recently at Trinity Lutheran. Sammy Acheson was in the confirmation class. But his meeting with the pastor's class had to be interrupted when his family moved to Arkansas w they were near no church of their own. But Sa kept right up with the class. He studied the lessons at the same time with the others—through terials supplied and an enrollment arranged with *day School at Home*. It was a great day for the congregation when the boy returned to Moorhea his confirmation service. It was an especially wone day for Sam. He knew his church thought *he* worth it.

At the Grass Roots

(Continued from page 769)

We solicit the prayers and sympathetic interc the fathers and mothers of the children in our C for the work of the Division of Parish Education for our entire program of Christian education. W preciate the generous support which the Churc given to this work and trust that the program wh being carried on by the Education Office for the pu of serving at the grass roots of our Church in Chr education will continue to bear fruit, and tha efforts will be a stimulating factor in the cont growth of our Church.

HE WANTED RURAL LIFE

Russell Hoy, once pastor of the largest city church county in Ohio, decided back in 1938 that he wan spend his life in a rural parish. He bought a 10-acre and rented 14 adjoining acres. These he covered poultry and fruit trees, garden plots and blue r heifers.

His rural congregation has tripled. Twelve dif denominations are now found in its membershi has more men than women in his Sunday school

In the summer he does his pastoral work by h his farmers with haying and harvest. In the win meets with the local Farm Bureau Council and is lain of the Grange.

His daily life with his people gives a prophe to his preaching. He tries to make his whole life a of ministry.

The State Grange—with over a hundred tho members—has appointed him state chaplain. The ernor has appointed him to the State Rural L Committee. The state farm paper has asked him to a religious page, each issue of which goes int thirds of the farm homes of the state.

The story of Mr. Hoy and of fifteen other pastors is described in a new bulletin called *On on the Land* which is being distributed for 30 ce the Rural Department, Drew Seminary, Madison Jersey.

(From the Rural Church Department, Drew Seminary, Madison

ission News

Rolf A. Syrdal

ngkong and Taiwan

Lydia Hansen, formerly a missionary to China, ow working in Japan. She has recently made a to Formosa and Hongkong and writes a few en- aging notes from that area:

he latter two weeks in May I visited Formosa and gkong. It was a joy to renew the fellowship with ionary and Chinese friends. In Taipei there are t a dozen of my former Bible class students who active touch with our work there. The sowing of eed of God's Word is not futile. He watches over bring the harvest. The high point of my trip was graduation of the seminary class in Hongkong. of the graduates had been in Chungking—Nan- Bible classes for four years. Others, too, I knew so from the seminary in Chungking and from Honan. two weeks flew because they were so packed with us fellowship. It was like going home and I so pletely belonged.

was revelation to see how much work was being in Hongkong—there clear up to the shadow of the munist hills, the message of Christ is being brought hundreds are opening their hearts. We had dinner Pastor Wu Ming Chieh and David Chu at iang. Both of their families are in inland China. id said his wife is trying to persuade him to go to Hankow. She assures him it is much better e but David said, 'I know maybe I could live there ight but one thing I am sure of; I couldn't preach message of Christ, so I'll labor here for Him.' I k God for their vision and faithfulness; they seek y whose builder and maker is God and they labor for eternity."

ling List for Missionaries

ddition to missionaries having left earlier this year, following sailing dates have been established for , August, and following months.

African Crescent, from New York, July 20:
Miss Ruth E. Peterson.

President Cleveland from San Francisco for Yoko- ma, August 7:
Rev. and Mrs. Morris Sorenson.
Rev. and Mrs. John Bowman.
Rev. and Mrs. Gaylen Gilbertson.

en Mary from New York, August 26:
Rev. and Mrs. Kermit Roisen.
Rev. and Mrs. Duane Olson.
Rev. and Mrs. John Mehl.
Rev. and Mrs. Lloyd Smith.
Miss Myrtle Noss.

S.S. President Wilson from San Francisco for Yokohama, August 31:
Rev. and Mrs. Stanley Klemesrud.
Rev. and Mrs. Gerhard Vorland.
Miss E. Jean Wang.

Robin Lines from New York, September 15:
Miss Martha L. Pederson.

Returning to the field from regular furlough in the United States are the following:

Sudan:
Mr. and Mrs. Oscar Noss—September 11.
Mr. and Mrs. Selmer Myklejord—October 9.

South Africa:
Rev. and Mrs. C. N. H. Otte—September 15.

Missionaries recently arrived in this country for furlough are the following:

Dr. and Mrs. Rolph Bolstad.
Rev. and Mrs. Lloyd Sand.
Miss Ruth Christiansen.

Japan

From Japan we have the following greetings from the Rev. and Mrs. Ingulsrud:

"Greetings from the four Ingulsruds across the blue Pacific. A cablegram was recently sent Stateside which was something like this: 'John Eric born May 30, 5:45 p.m.' When it was received, that hour of the day had not yet arrived in the Middle West. We have been told that our time is about fifteen hours ahead of the time there. So you see, we are growing older sooner than you are.

"As we have written before, we shall be working in the Hamana Lagoon rural district for the next few years and will live in Hamamatsu. We tried to find a house to purchase, but the houses were all too expensive, figuring the original price plus the cost of renovation. It is cheaper to build a new one. So we have bought a piece of land about four blocks from the church and will build a large garage first and move into it, then build the house. The work goes slowly down there. I go to preach in a small town, Mikkabi, once a month. Much prayer is needed that the hearts of the people may be prepared for the Gospel of Christ, and that we may be good ambassadors of Christ in life, faith, and methods."

These Neighbors of Ours

Harold B. Kildahl

THE THIRTEENTH SUNDAY AFTER TRINITY
August 30, 1953
Text: Luke 10:23-37

For better or for worse, for weal or woe, the clear teaching of our Lord is this: Men, anonymous men, black, white, yellow, or red, are our neighbors. And, to go a little further in the application of this Scripture, neighbors are in reality the testing grounds of faith.

The chances are that you will never have occasion to experience what the Samaritan experienced along the Jericho road. But, on second thought, it is true that day follows day filled with ample opportunities for you to follow the lead of your faith as it reaches out to help a brother in distress. There's no getting away from it—the world around us is a real opportunity for Christian people in which by love and sacrifice, by identification with others, Christians enjoy the life of following after Christ.

Two things are quite essential if you shall ever be a Good Samaritan. The first is this—your life must be identified with God. It is nonsense to expect love from one who knows nothing about love. It is really quite foolish to expect sacrifice from one who disdains such things. Only the man who has his life identified with God, who has permitted the presence and power and the promise of God to take firm hold within, can ever be equipped for the sacrificial life of the Samaritan.

Linked with God; that's first, and then: to accept and go after with all the strength of mind and soul the example of Jesus Christ. If one shall do that, it means that he must be prepared to live his life for others, not for himself, not for the satisfaction of his own ambitions or plans or desires, but for others—for these neighbors of ours. For these neighbors of ours are the potentials of heaven.

That miserable fellow down the street, that coarse-mouthed man at the shop, that careless gossip in the congregation, that selfish, greedy, narrow-minded member of the church, that anonymous black in Zululand, the Eskimo at Shishmaref, at Teller, or wherever he may be, that unmarried mother who is trying to hide her shame, the unwanted child, or those parents grown old and feeble—such are the potentials of heaven; such are these neighbors of ours.

As you contemplate your neighbors, remember to look with seeing eyes, eyes that see as God would see—regard them not for what they are, but for what they might be, the beloved of God, these neighbors of ours. The summons to a man of old sounds clear to you in this day: "Go thou and do likewise." Amen.

House of Mystery

Magnus A. [illegible]

It was one of those slips, but there were those caught it. Can you not see The Evangelical Lut Church in convention, with pastors and delegate ing the immense Central Lutheran Church in M apolis? It may be during the time that the m of the previous day are being read or reviewed. I and delegates browse through that huge annual The first section released by convention time a year had 429 pages.

All of a sudden someone down in the pews across, on page 162, "North Dakota House of My He had caught the "slip" on the part of the proofre It should have been "North Dakota House of M The one who made the discovery would smile it was too good to contain for himself, and so he it with the one by his side with a resultant cha action throughout a whole section of that large c Then there would be those during the lunch hou would approach with the question—jokingly of "What about this House of Mystery?"

We have a number of these throughout the C They are retreats for unmarried mothers. The sit being what it is, the whole story can not be to protect those who have erred, you never see p the individuals or groups that are given underst help in these shelters or retreats when they nee much.

But maybe that "House of Mystery" was not so of a slip after all, for some of these places can that. For instance, when a chaplain writes (and be in Fargo, in Minneapolis, in Seattle, in Sioux "An interesting service this month—a communio ice at which eleven of the girls communed. Al I have had private communion and sometime muned three or four together, this time it was unique in that these girls requested communio group." Then he goes on to mention that those our own particular faith group asked for spec struction so that they, too, could partake of thi of forgiveness and be recipients of this grace this "mystery."

Then to conclude—"Each communicant came f and shook my hand, thanking me for the privi communing. It was a lesson in gratefulness Church, which maintains this ministry."

And so then, in turn, through the medium column: "Thanks to you!" The House of M is not a slip but a fact!

Meditations for the Family Altar

Joel Njus

TOWARD THE FOURTEENTH SUNDAY AFTER TRINITY

Epistle: Galatians 5:16-24

The Gospel: Luke 17:11-19

Monday, August 31

E ASPECT OF STEWARDSHIP

Read Genesis 41:8-36

Ind let them gather all the food of good years that are coming, and lay rain under the authority of Pharaoh ood in the cities, and let them keep

the history of nations as well as he lives of individuals, there are d" and "bad" years. The animals of ield are dependent upon what each brings in terms of water and food. too, are dependent upon what God us, but God has created man with bility to think in terms of the fu- nd prepare for it. To care wisely for urplus of one year against a possible in the next year is not an evidence ck of faith, but merely the exercise od stewardship. A wise saving for uture can do much to alleviate want suffering. Every nation and every idual has the responsibility of think- also in terms of the future. Not selfish way, but in terms of love concern for those who tomorrow will pendent upon our stewardship today.

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Tuesday, September 1

A SONG OF THANKSGIVING

Read I Samuel 2:1-10

Hannah also prayed and said, "My heart exults in the Lord; my strength is exalted in the Lord."

Hannah had prayed for a son and the Lord had answered her prayer. Now the time had come also to fulfill her promise to God that if He granted her a son, she would give him to the Lord for His work. I am sure it was not easy for Hannah to leave her young son in Shiloh with Eli. There was pain of parting when it came time to say goodbye. But more than that, it was a time of prayer and thanksgiving. Some years before she had poured out her soul in anguish so deep that Eli had thought her to be a drunken woman. Now she comes with joy and thanksgiving to God in prayer, and praises Him for His goodness to her. The Lord had given her a son—she in turn gives her son to the Lord. If motherhood is not to be a selfish experience, it must be ready to give freely and gladly its sons and daughters for the Lord's work. Not with tears, but with a song of thanksgiving.

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Wednesday, September 2

GIVE HEED TO GOD'S WORD

Read I Samuel 3:1-10

Therefore Eli said to Samuel, "Go lie down; and if he calls you, you shall say, 'Speak, Lord, for thy servant hears.' "

Eli was an old man, but he knew this simple fact: one must listen if one is to hear what God has to say. Eli's advice to Samuel reminds us of the oft repeated exhortation of Jesus, "He who has ears to hear, let him hear."

God speaks to us personally through His Word. But a failure to be attentive makes us deaf to His voice. God is speaking, but we aren't listening. The result is we are as good as deaf. Every time we open our Bibles or hear the Word preached, we need to pray these words, "Speak, Lord, for thy servant heareth." God help us to be good stewards of our ears.

"Open my ear, O Lord, open my ear,
Unto my sluggish heart,
Let Thy Word appear,
Speak of my sin, O Lord,
Speak of Thy grace, O Lord,
Speak of Thy truth, O Lord,
Open my ear!" Amen.

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Thursday, September 3

SUBSTITUTE FOR OBEDIENCE

Read I Samuel 15:13-26

Behold, to obey is better than sacri- and to harken than the fat of rams."

ul was a disappointment to God and amuel, the prophet of God. He failed ing of Israel because he failed to the commands of God. God had told to utterly destroy the Amalekites. er than obeying, Saul had given in he demands of the people that they llowed to keep for themselves all the animals they found. When con- ted with his disobedience, Saul tried xcuse it away in terms of saving the als as "sacrifices to God." Samuel ts out that there is no substitute for ience. Outward honoring of God sacrifices and gifts is hollow mockery brought by a rebellious heart. Dis- ience is idolatry. Look well to your when you bring your gifts to the . Obedience is better than sacrifice.

ar God, help us to harken to Thy and obey Thy commandments.

n.

Friday, September 4

HOW BIG IS YOUR GOD?

Read I Samuel 17:1-27

And the Philistine said, "I defy the ranks of Israel this day; give me a man that we may fight together."

This challenge of Goliath filled the hearts of the Israelites with fear and dismay. What a giant he was! Tall, strong, well formed, well armed, and eager to kill. They knew in their hearts that not a single man among them was equal to meeting him in combat. For days on end the challenge had been repeated with no one daring to come forward to do battle.

The lad David saw Goliath in a different light than the soldiers. He wasn't impressed with his strength or armor. He saw him as he really was: an immoral heathen who dared to defy the people of God. David put Goliath in the shadow of the Almighty One, and he looked very weak indeed. David's God was bigger than Goliath, and so he was not afraid. He knew that no one defies God and gets away with it. There are those who challenge God today. Take courage, God will destroy them with a snap of His fingers.

Saturday, September 5

THE BATTLE IS THE LORD'S

Read I Samuel 17:28-58

Then David said to the Philistine, "You come to me with a sword and with a spear and with a javelin; but I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied."

There has been a great deal said and written about David and his sling as if the key to his victory over Goliath was in the weapon he used. But the Biblical account makes mention of the weapon David used merely to underline the fact that the victory did not depend upon the weapon, but upon God who was with David. David was fighting the Lord's battle, and the Lord provided the victory. He used the most unlikely soldier and the weakest of weapons in order that all might know that "the Lord saves not with the sword and spear; for the battle is the Lord's, and he will give you into our hand." This is the key to David's victory over Goliath. The Lord always wins His battles. Always. How important then to be on His side.

Schools and Colleges

Edited by the Division of Higher Education

PRESIDENT STAVIG NOMINATED FOR POST WITH UNESCO

(The following news release is dated August 2 and comes special from the Associated Press.)

Sen. Karl Mundt (R-SD) announced today that he has submitted the name of Dr. Lawrence M. Stavig, president of Augustana College in Sioux Falls, to the U. S. State Department with the recommendation that he be appointed a member of the National Advisory Commission of the United Nations Educational, Scientific, and Cultural Organization.

"As the author of the legislation creating UNESCO," Mundt said, "I was asked to suggest the name of a distinguished American who might be named to this important National Advisory Commission. As soon as the other members of the commission have been decided upon, I am confident that President Stavig will be among those receiving national recognition."

The senator pointed out that "service on the UNESCO Commission is not a full-time assignment—it will not interfere with President Stavig's duties at Augustana College."

Mundt wrote the following in his letter to Assistant Secretary of State Carl W. McArdle in submitting his recommendation for President Stavig:

"I am recommending the appointment of Dr. Lawrence M. Stavig, president of Augustana College, Sioux Falls, as the man from our part of the country that I would like to see included on the National Advisory Commission of UNESCO. Dr. Stavig is one of the outstanding religious leaders and educators of our part of the country, and I am certain that his strength of character and keen understanding of world affairs will give increased strength and vision to the UNESCO Commission.

"As I have told you in conversations which we have had, I have long felt that the National Advisory Commission on UNESCO should have stronger and more adequate representation from among the clergy and the educators of America. As we both know, the great moral force of religion and the stimulating contributions of education are our strongest possible weapons in defeating the scourge of atheistic communism and in creating a world environment in which tolerance, mutual understanding, and peace may permanently prevail. . . .

"As the head of one of our great Christian colleges in the Northwest, President Stavig will bring to the UNESCO Commission a viewpoint and a reputation which are of vital importance."

PROFESSOR PRAUSNITZ OF CONCORDIA COLLEGE ANNOUNCES LECTURE SERIES

Dr. Robert M. Hutchins, associate director of the Ford Foundation and former chancellor of the University of Chicago will appear on the Concordia College lecture series November 10, according to Professor Walther Prausnitz, chairman of the lectures committee.

On October 23, Dr. Markus Barth, professor at the theological seminary of the University of Dubuque will speak. A talk on "The World crobes We Live In," will be February 12, 1954, by H. O. H son, head of the department of I ology, University of Illinois.

Dr. Gabriel Hauge, adminis assistant to President Eisenhow tive of Hawley and alumnus o cordia College, will lecture on Role of Government in Ec Life" on April 16.

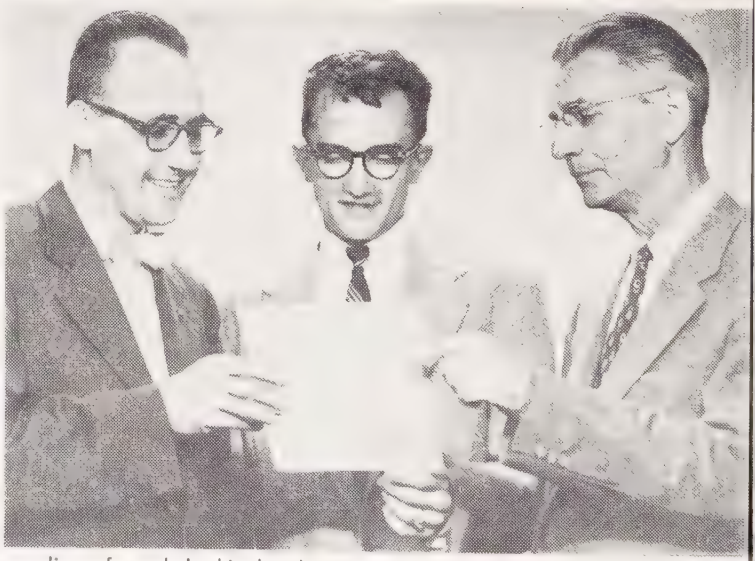
All four lectures will be given evening in the Concordia gy torium according to Professor nitz.

FULBRIGHT AWARD GOES TO SEMINARY PROFESSOR

Dr. Herman A. Preus, profe Luther Theological Seminary, S has been given a Fulbright T Award to lecture at the Univer Oslo, Norway. He is leavin month for Europe to begin hi of lectures in theology.

A former student at the Un of Oslo (1923-24), Dr. Preus l ited Norway in 1949 when he sented the National Lutheran C at a presentation of three boat used by the pastors serving the ern coast of Norway. That sam he participated in the Internatio theran Theological Conference Boll, Germany.

MILWAUKEE AREA ST. OLAF CLUB AWARDS SCHOLARSHI



The awarding of a scholarship has become a permanent venture of the Milwauk St. Olaf Alumni Club. Recipient this year is Mr. James Drier, Jr., of West Allis, W He will enroll this fall at St. Olaf College, with a $200 scholarship forthcoming of his four years while there. Pictured above, left to right, are: Mr. Robert president, Milwaukee St. Olaf Alumni Club; Mr. James Drier, award winner; Rev. E. R. Larson, pastor of Mt. Hope Lutheran Church of which Mr. Drier is a

ithin the E.L.C.

ONS

Rev. Albert H. Holm was in- Aug. 2 as pastor of the La Salle- Hanska parish, La Salle, Minn., e Rev. A. T. Daniels, president Mankato Circuit. After the in- ion services the pastor and his were given a reception, at a cash gift was given them.

Rev. Elling E. Ramsey, since Protestant chaplain at the State ing School, Red Wing, Minn., cepted a call from the Lutheran re Association of Portland, Ore- as institutional chaplain in Port- nd as co-ordinator of chaplaincy s throughout the state.

Rev. Philip Hiller, Mabel, has accepted a call to Burke h, Madison, Wis., and will move early in November.

Rev. I. Z. Hyland, since 1949 at Kiester, Minn., was installed 2 as pastor of the Grace-Aren- parish, Peterson, Minn., by the O. E. Engebretson. Before leav- e Kiester parish he was given a ell reception July 26th by both ongregations of the parish (Im- el and Zion) and presented a ous purse.

N. Astrup Larsen, former presi- of the South Central District, will in September begin an interim try in Medill Avenue Church, go, Ill.

Rev. Sigurd T. Sorenson, for- of Glendale Calif., will be in- Sept. 9 as resident chaplain of sda Home for the Aged, Chi- A reception will follow the in- ion service.

Rev. Harold S. Reitz will be led Sept. 27 as pastor of Trinity h on Richmond St., Chicago.

J. A. Aasgaard, general ELC lent, and Mrs. Aasgaard will re- early in September from their ay visit. Dr. Aasgaard took part meeting of the Lutheran World ation Executive Committee held ondheim early in August, and in 00th anniversary celebration of Church of Norway as an inde- nt national unit, in the same city.

ICTS

irie Farm, Wis. First Lutheran h of Arland, parish of the Rev. . Thompson, will celebrate its 70th anniversary Aug. 30. The speakers will be in the forenoon, the Rev. N. Bergstrom of Chicago, a son of the congregation; in the afternoon, the Rev. David Lovaas, New Era, Mich., a former pastor of the parish; and in the evening, Missionary Evelyn Lovaas.

Gardner, Ill. The church building of rural Bethany congregation was destroyed by fire July 14. As a result of this loss Bethany congregation has decided to merge with First Lutheran Church of Gardner. The Rev. Calvin E. Larson is pastor of the Gardner parish.

Sister Bay, Wis. Zion Church, parish of the Rev. Raymond A. Olson, celebrated its 75th anniversary July 12. Guest preachers were the Rev. Hoover Grimsby, pastor of Ascension Church, Milwaukee, and the Rev. A. T. Juvland, who served the Sister Bay parish 1902-12.

South Central

Decorah, Iowa. Big Canoe Church, parish of the Rev. Wm. Hexon, will celebrate its centennial Aug. 29-30. The first day's festivities will be in charge of the Ladies Aid and the Brotherhood. On Sunday a Norwegian service will be conducted by the Rev. B. A. Johnson of Decorah, after which the festival sermon will be preached by Dr. H. A. Stub, Seattle, Wash., whose grandfather, the late Rev. H. A. Stub, served the congregation as pastor for many years. Confirmands' reunions will take place Sunday afternoon and evening.

North Dakota

Cando, N. Dak. The Cando parish has been divided into two parishes: the Cando and the Brinsmade parishes. The former is served by the Rev. T. A. Rykken, the latter by the Rev. David Campbell.

California

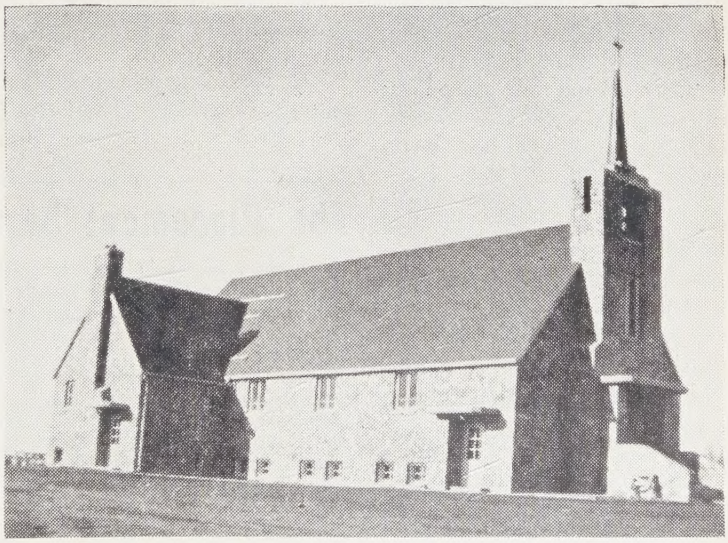
Panorama City, Calif. Calvary Church, parish of the Rev. B. T. Anderson, will open a Christian day school Sept. 14. During August it conducted a vacation Bible school.

OBITUARY

The Rev. D. B. Ross

The Rev. Ditlef Berg Ross, who since his retirement from the parish ministry in 1942 has lived in Seattle, Wash., died July 17, at the age of eighty years. Funeral services were held July 22 at Ballard First Lutheran Church in Seattle of which he was a member. Pastors Arnold F. Anderson, Arthur Knutzen, and O. L. Haavik spoke; also Mr. Arthur Olson, superintendent of the Parkland Children's

RURAL SOUTH DAKOTA CHURCH BURNS MORTGAGE



St. Peter's Church, a rural church near Madison, S. Dak., erected 1946-48 and dedicated Nov. 28, 1948, held a special service Sunday evening, June 21, the occasion being the burning of the redeemed mortgage incurred at the time of building of the new church. The next objective of the congregation is the purchase of stained glass windows and new church furniture. The congregation dates back to 1884; it has now a membership of 258 and active organizations of various kinds. Its Christian service flag contains six crosses. The present pastor of the parish is the Rev. Ralph Christopherson.

NEW CENTRAL IOWA CHURCH TO BE DEDICATED

On Sunday afternoon, Sept. 13, Dr. V. T. Jordahl, president of South Central District, will dedicate the new church of Bethany congregation, McCallsburg, Iowa, parish of the Rev. H. N. Bakke. Other speakers at services on dedication day will be the Rev. V. C. Hougen, Decorah, Iowa, a son of the congregation, and the Rev. P. E. Onstad, Slater, Iowa. On Friday, Sept. 11, the congregation will observe its 60th anniversary, the Rev. Erling Wold of Luther College preaching the sermon.

Home at Everett. Pastor Ross was born July 4, 1873 at Ibestad in northern Norway, coming to U. S. A. in 1886. He attended Augsburg College and the United Church Seminary. Served the following parishes: Ballard in Seattle, 1905-12; Hoquiam, 1912-19; Tacoma, 1919-28; Silvana, 1928-42; all in the state of Washington. In 1911 he married Thora Wold, who died in 1913, and in 1916 Mathilde L. Jacobsen, who survives him together with two sons and two grandchildren.

Mrs. A. N. Brudvig

Mrs. Anna Marie Stephens Brudvig, Scarville, Iowa, widow of the Rev. A. N. Brudvig, passed away July 27 at Albert Lea, Minn., 76 years of age. Funeral services were held at Immanuel Church, Scarville, the Rev. J. O. Tweten officiating. The deceased married Pastor Brudvig in 1904; he died in 1948. Survivors are a daughter, a son, a grandson, and a great-grandson.

Mrs. Elling Stoa

Mrs. Ida Erickson Stoa, a long-time member of North Prairie Church, Buxton, N. Dak., passed away July 17 at Mayville, N. Dak., in her 80th year. Funeral services were held at North Prairie Church July 22 the Rev. J. D. Kronlokken officiating; other speakers were the Rev. J. M. Johnson, Maple Plain, Minn., the Rev. M. O. Ensberg, Spokane, Wash., and the Rev. N. W. Stoa, Morris, Ill., the latter two respectively a son-in-law and a son of the deceased. Mrs. Stoa was born Oct. 5, 1873, at Scandinavia, Wis. In 1898 she married Elling Stoa of Buxton, N. Dak. As a widow she lived at Morris, Ill. and later at Spokane, Wash. She is survived by two sons and two daughters, seven stepchildren, and two brothers. She was an ardent church worker; during younger years she served her congregation as organist.

ANNOUNCEMENTS

For Sale: 12 Lutheran Hymnaries, in good condition. Write Mrs. James O. Davis, Camp Crook, S. Dak.

For Sale: Webcore wire recorder, equipped with earphone, foot control, and microphone; $50 or best offer. Write Secretary, Westwood Lutheran Church, Cedar Lake Road and Hampshire Ave., St. Louis Park, Minn.

The Placement Service

The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. The Placement Service has not investigated the merits of the propositions advertised and assumes no responsibility in the matter. Send your ads and communications to The Placement Service of the E.L.C. New address: 303 Times Bldg., 57 S. 4th St., Minneapolis 1, Minnesota. (Refer to ad number in answering.)

FOR SALE

Farms

400 acre farm for sale in Halifax Co., N. Dak. 200 acres under cultivation. Good pasture with woven wire fence. All modern buildings, water system, REA, school house on land. 3 miles to town and Lutheran church. Good all weather roads. 324-1A

For sale—Owner of 180 acre highl ductive Bremer Co., Iowa farm. Good ings, in good state of repair. ½ r town, school, and creamery. Lutheran

For sale because of husband's dea acre lakeshore farm. Ideal resort sp cellent beach. 5 room house, new sh barn, well and garage. 45 acres in fiel good timber. REA, phone, school bu Very reasonable.

For sale—160 acre farm, in Clearwa Minn. 7 room house, barn and out bu Fenced and cross fenced, good well mail and school bus route. 15 acres of Will sell with or without equipmen

Farm for sale: 153 acres in Monn Wis. 2 miles from town and Lutheran Good seven room house and room fo good barn, tobacco shed, and other ou ings. Good tobacco farm with sprin running water in pasture. Electricity.

For sale—480 acres of land in ric ing country. Good buildings, near and Lutheran church. Terms can be a Alberta, Canada.

For sale—320 acres of good farmi Alberta, Canada. Fair buildings, loc hard top highway. Progressive com Lutheran church in town.

Businesses

For sale—large general store in goo in Alberta, Canada. Excellent locati theran community.

Grocery and drygoods store for sal right. A-1 fixtures at $2,850. Clean cost. Daily sales $250. West Centra In Lutheran center.

Business of groceries and genera store located in Waupaca Co., Wis. Located in center of business district town. Building with warehouse is feet. Building can be bought or ren theran community.

Cheese factory for sale in Iowa C Has 6 room apartment above factor for further information.

For sale—dry cleaning plant in seat town in southern Minn. Terms arranged. Lutheran community.

For sale—2 chair barber shop, onl town of 400. Living quarters in rear Lutheran community. Reason for owner deceased.

WANTED TO RENT

Wanted—furnished three room a wanted by college couple. South Min

Wanted to rent—two bedrooms f or partly furnished in South Minnea two Lutheran girls.

POSITIONS WANTED

Teacher with 12 years of teachin ence would like a fourth grade teac sition.

Experienced registered dental hygi sires position in or around Twin C Minnesota.

Janitor's position wanted by Augsb lege student in Minneapolis. Would similar work.

Luther Seminary student desires choir director in a church in the Tw Minn.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

HELP WANTED

nted—Middle aged woman for com- during the next nine months. Expect little work. Good board and room. ry home, Minn. Must be clean and nt. Only mother and 18 year old son me. Might consider woman and hus- 324-20F

nted—Instructor with Master's degree aching in a junior college music depart- and directing college choir. Texas. 324-21G

ustrial arts instructor and coach wanted Texas junior college. Must have Master's . 324-22G

ure Christian couple, preferably be- 30 and 40 years of age with good , wanted for work in home for boys e West Coast in state of Washington. o fill the dual role of housefather and nance man and woman to be house- r. Beautiful physical setting. 324-23G

nted—Farm manager for dairy farm at ran home for children in Illinois. 324-24G

isual opportunity for dentist in eastern na community of 1,500 people. Not ry to build up practice. Good practice g because of scarcity of dentists. 324-25G

Loving Remembrance

Memorial Wreaths—ELC

I heard a voice from heaven saying, , Blessed are the dead who die in the from henceforth: yea, saith the Spirit, hey may rest from their labors; for their follow with them. Revelation 14:13. loving remembrance of dear ones de- d, the following gifts for the further- of the Kingdom of God have been

From May 25 through May 28, 1953

n, James, Chester, Iowa, $3.
Mrs. Rud, Appleton, Minn., $16.
li, Mrs., Olsen, Anna, San Francisco, Calif.,

r, D. W., Minot, N. D., $5.
, Thomas, Baltic, S. D., $86.
Mrs. Lena, Colton, S. D., $2.
, J., Morris, Ill., $2.50.
n, Jens, Fosston, Minn., $1.
pherson, Mrs. Gina, Edgerton, Wis., $2.50.
t, Mrs. Sam, Forest City, Iowa, $127.
port, Fred, Sioux City, Iowa, $5.
n, Mary, Zumbrota, Minn., $71.
, Anton, Decorah, Iowa, $7.
n, Mrs. Ed, Rio, Wis., $5.
n, Theodore, Spring Grove, Minn., $1.
Hans, Ray, N. D., $5.
on, Ezra, Marvin, S. D., $6.
d, the Rev. G. S., Montevideo, Minn., $10.
ngen, Hannah, Sedan, Minn., $30.
Bennie, Erskine, Minn., $5.
Walter, Spring Grove, Minn., $7.50.
Joseph, Menomonie, Wis., $5.
s, Mrs. Clarence, Montevideo, Minn., $3.
Ben, Leeds N. D., $5.
, Sigvald, Mahnomen, Minn., $2.
ensand, Mrs., San Diego, Calif., $20.
J. A., Minneapolis, Minn., $20.
on, Hilmer, Maddock, N. D., $10.
Mrs. A. C., Winger, Minn., $2.
n, A. L., Madelia, Minn., $38.50.
n, Carlton, Belmond, Iowa, $5.
n, Mrs. Doloris, Spring Grove, Minn., $15.50.
n, Franz, Redfield, S. D., $18.
n, Mrs. Martha, Emmons, Minn., $21.
sen, Elizabeth, San Francisco, Calif., $12.50.
G. P., Colton, S. D., $3.
Mrs. Ingeborg, Larimore, N. D., $5.
rs. I. J., Thompson, Iowa, $38.
Mrs. Knute, Menomonie, Wis., $26.80.
nald, Clyde, Blue Earth, Minn., $5.

Melhiem, Mrs. Mary, Sioux City, Iowa, $81.
Moen, P. K., Minneapolis, Minn., $10.
Mortvedt, Dr. A. O., Minneapolis, Minn., $20.
Nelson, Clair, Decorah, Iowa, $15.
Nelson, Henry K., Lake Mills, Iowa, $47.
Ness, Andrew, Spring Grove, Minn., $12.
Norgaard, Mrs. Anna, Erskine, Minn., $22.
Norskog, Edna, Houston, Minn., $23.
Nyhus, John, Spring Grove, Minn., $1.
Ober, Oscar, Milnor, N. D., $9.
Olsgard, Nels, Spring Grove, Minn., $28.
Olson, Mrs. Ole T., Artesian, S. D., $7.
Olson, Serena, Sharon, N. D., $32.
Pederson, Mrs. N. P., McVille, N. D., $5.
Petersilie, Orville, Beach, N. D., $3.
Peterson, Tobias, Walcott, N. D., $6.
Place, Hiram, East Ellsworth, Wis., $31.
Rosenberg, Mrs. Charles, Larimore, N. D., $5.
Sather, Arnold Duane, McCanna, N. D., $3.
Schjodt, Ole, Renner, S. D., $37.50.
Selness, Theodore O., Spring Grove, Minn., $7.
Shurson, Mrs. John, Belmond, Iowa, $7.
Skadburg, Ole, Clarion, Iowa, $53.
Skalbeck, Joseph, Sacred Heart, Minn., $47.
Skarphal, David, Landa, N. Dak., $6.
Skogerboe, Mrs. Johanna, Blue Earth, Minn., $111.25.
Smerud, Martin, Spring Grove, Minn., $12.
Soll, Mrs. Alma, Walnut Grove, Minn., $5.
Stocustad, Mrs. Anton, Milnor, N. D., $27.
Syverson, Gilfred, Sedan, Minn., $13.
Syverson, Oliver, Almora, Minn., $1.
Thompson, Mrs. Elmer, Morris, Ill., $9.
Throlsen, George, San Francisco, Calif., $5.
Torkelson, Jacob J., Thor, Iowa, $39.
Tviet, Olaf, Mahnomen, Minn., $11.
Udy, Mrs. Paul, Windom, Minn., $5.
Ulsaker, Oscar, Horace, N. D., $11.
Vinge, Ole, Glenwood, Minn., $7.
Wegge, Mrs. S. S., Larimore, N. D., $6.
Wermager, Mrs. Ole, Mahnomen, Minn., $4.
Wilson, Mrs. Sam, Spring Grove, Minn., $69.
Zimmerman, C. W., Northfield, Minn., $3.

From June 1 through June 5, 1953

Aga, Edward, McVille, N. Dak., $5.
Anderson, Mrs. Arthur J., Randall, Ia., $6.
Arne, Osborne, Steward, Ill., $30.
Arntzen, B. A., Austin, Minn., $4.50.
Aus, Mrs. Ed, Portland, Ore., $8.
Beito, the Rev. G. G., Benson, Minn., $36.
Berg, Bennie, Glenwood, Minn., $17.
Berksett, O., Superior, Wis., $2.25.
Bernards, J. A., Bricelyn, Minn., $18.
Blom, A. P., Montevideo, Minn., $68.50.
Bothun, Elling, Crosby, N. Dak., $25.
Brandes, Julius, Austin, Minn., $5.
Bredeson, Bernard, Sacred Heart, Minn., $24.
Britzius, Michael Owen, Kidder, S. Dak., $2.
Busswitz, John, Westbrook, Minn., $5.
Carlson, Mrs. Ole, Superior, Wis., $3.
Cherland, Mrs. Carl, Blue Earth, Minn., $11.
Enger, Martin K., Hardwick, Minn., $14.50.
Erickson, Mrs. Lena, Sacred Heart, Minn., $31.
Esche, Sandra, Bristol, S. Dak., $11.
Eye, Sever, Hanley Falls, Minn., $33.50.
Fatnes, the Rev. P. J., New Lisbon, Minn., $1.
Gigstad, Mrs. Ida, Marshall, Minn., $13.
Granum, Fred, Sand Creek, Wis., $36.50.
Greb, Simon, Butterfield, Minn., $14.
Gunderson, H. L., Granite Falls, Minn., $8.
Haakenstad, Hans, Souris, N. Dak., $17.
Hagen, Harold, Milan, Minn., $15.
Hagen, Mrs. Helen, Sacred Heart, Minn., $42.
Hagen, Mrs. O. S., Rosholt, Wis., $22.75.
Hanson, Harry, Sand Creek, Wis., $15.50.
Hanson, Ole, Modena, Wis., $33.
Haugen, E. E., Barron, Wis., $22.60.
Hauskins, Mrs. Anna, Blue Earth, Minn., $25.
Henrickson, Mrs. Martha, Ottosen, Ia., $50.
Herman, Mead, De Lamere, N. Dak., $6.
Heskin, Nels H., Portland, N. Dak., $5.
Hovland, Mrs. Anna, Blue Earth, Minn., $2.50.
Jellum, Ole, Starbuck, Minn., $3.
Johl, C. C., Webster City, Ia., $68.50.
Johnson, A. F., Linn Grove, Ia., $25.
Jorgenson, Mrs. Olia, Hanley Falls, Minn., $28.50.
Kittelson, C. J., Hanley Falls, Minn., $46.
Kohelevey, Mrs. Emma, Oldham, S. Dak., $2.
Larsen, Theodore, Sand Creek, Wis., $1.
Lehovd, Ole, Kasson, Minn., $1.
Liston, Fred, Mitchell, S. Dak., $2.
Loen, Andrew, Bricelyn, Minn., $14.
Lunde, Oswald, Granite Falls, Minn., $1.
Maansen, Otto A., Glenwood, Minn., $30.
Mathison, Mrs. Roy, Oldham, S. Dak., $2.
Mikkelson, Mrs. Ed, Madison, Minn., $97.
Monson, Mrs. John, Kenyon, Minn., $5.
Nalied, Mrs. A., Racine, Wis., $5.
Nass, Mrs. Johanna, Perth Amboy, N. J., $10.
Nelson, N. P., Linn Grove, Ia., $6.50.
Newman, Ole, Sr., Mobridge, S. Dak., $8.
Oksness, Mrs. Louise, Tacoma, Wis., $10.
Olson, the Rev. Engel O., Eau Claire, Wis., $28.
Opheim, Nels, Cooperstown, N. Dak., $5.
Peterson, Bennie, Madelia, Minn., $50.50.
Pederson, Mrs. Ella, Baltic, S. Dak., $58.
Peterson, Elmer, Viroqua, Wis., $2.
Peterson, Mrs. Sarah, Ellsworth, Ia., $5.
Rasmusson, Mrs. R., Ada, Minn., $1.
Sandvold, Mrs. Hannah, Harpers Ferry, Ia., $2.
Skogerboe, Mrs., Blue Earth, Minn., $9.
Stennes, Henry, Fortuna, N. Dak., $5.
Stevens, Pete, Hanley Falls, Minn., $23.
Stevenson, Selmer A., Randall, Ia., $151.
Tweeten, Bennie, Forest City, Ia., $10.
Tweito, Elling, Spring Grove, Minn., $25.
Thoen, Bennett, Orfordville, Wis., $2.
Thorud, Nels, Peterson, Minn., $31.
Thompson, Mrs. John, Rapid City, S. Dak., $78.
Tockelson, Alice, Oldham, S. Dak., $12.
Udy, Mrs. Paul, Windom, Minn., $1.
Veldey, G., Hanley Falls, Minn., $11.
Vinge, Ole, Hancock, Minn., $1.
Wickre, Henry, Lyons, S. Dak., $102.
Worken, Hans, Sacred Heart, Minn., $15.

OMISSION—January 27, 1953

Hansen, Mrs. Howard, Wilmot, S. Dak., $20.

From June 8 through June 12, 1953

Anderson, Alfred, Wild Rice, N. Dak., $1.
Anderson, Mrs. Anna, Larson, N. Dak., $9.
Anderson, Mrs. Arthur J., Jewell, Ia., $5.
Anderson, Mrs. Jane, Maynard, Minn., $40.50.
Anderson, Norman, Elk Point, S. Dak., $23.
Arntson, Mrs. C. S., Fargo, N. Dak., $5.
Beer, C. H., Boyd, Minn., $3.
Belgum, the Rev. E. S., Appleton, Minn., $10.
Berg, Marie, Rushford, Minn., $24.
Bergland, Mrs. Arthur, Waterville, Ia., $13.
Boe, Mrs. Rud, Appleton, Minn., $46.50.
Brazil, John, Aberdeen, S. Dak., $5.
Brenden, Mrs. Sigurd, Vienna, S. Dak., $43.
Burud, Ole, Ulen, Minn., $1.
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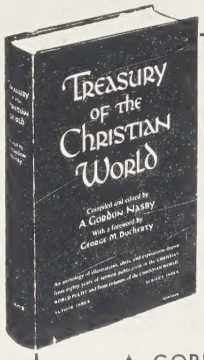

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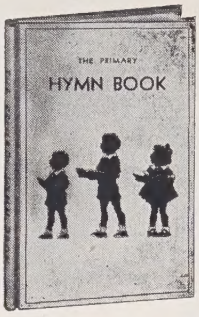

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